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general that iconoclasm destroyed art—but here we learn that exactly the opposite was true. The iconoclasts limited their destruction to Christian art, and even here the most that can be said is that it resulted in the destruction of Christian sculpture. They not only did not destroy secular art, but positively encouraged it—and the probability is that if they had not attacked the very inferior Christian art the world would have been satisfied with it, and the superior secular art would have had no development at all.

We are to understand, too, that education and learning attained a very high degree of excellence, in striking contrast to the prevailing contemporary barbarism of the Western Empire. Yet in all this great number of scholars and in this atmosphere of culture not a single creative genius arose whose creations could command the interest and respect of the whole world and of all time. "The higher education was civilizing but not quickening; it was liberal but it did not liberate." The human spirit was hampered by two authorities—the authority of religion and the authority of the ancients. "The great Greek thinkers proved powerless to unchain willing slaves, who studied the letter but did not understand the meaning. . . . . Age after age innumerable pens moved, lakes (*sic*) of ink were exhausted, but no literary work remains that can claim a place among the memorable books of the world."

There are twelve appendices, a very complete bibliography, and English and Greek indexes.

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BRIEF MENTION

OLD TESTAMENT

HOLTZMANN, OSCAR. *Der Tosephtatraktat Berakot.* Text. Übersetzung und Erklärung. [Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, XXIII.] Giessen: Töpelmann, 1912. xvi+99 pages. M. 7.

Beer and Holtzmann are editing a complete edition of the Mishna. Older than the earliest commentary on the Mishna is the Tosephta—a kind of supplement to the Mishna. Like the Talmud the Tosephta presupposes the text of the Mishna. It is based for the most part on the same authorities, namely, the Tannaites. A knowledge of the Tosephta for an understanding of the Mishna is more important than a knowledge of both Talmuds. The significance of a knowledge of the Mishna for the understanding of Judaism is self-evident; and its value in a correct understanding of early Christianity is being recognized more and more.

Up to the present no printed text of the Tosephta has ever appeared. Holtzmann gives us such a version of the Traktat Berakot, after the text of Zuckermandel (Pasewalk, 1880) without the variants. It is printed in metrical lines to display clearly

the distinctions of the legal language. The same careful rhythmical representation is preserved in the German translation of the printed Hebrew text. The divine name is printed Jeja (יָהּ; the same as Theodoret Ἀιά).

The Hebrew text occupies about one-quarter of each left-hand page, and the translation the same space on the right-hand page, while the lower part of each page is given to notes on the text or its interpretation. The work is put in splendid form.

NEW TESTAMENT

ZORELL, FRANCISCUS. *Novi Testamenti Lexicon Graecum.* (Cursus Scripturae Sacrae, Pars Prior, Vol. VII.) Paris: P. Lethielleux, 1911. xv+646 pages.

The publication of a new lexicon of the New Testament within a few months of the appearance of Preuschen's *Handwörterbuch des Neuen Testaments* (1910) is fresh evidence of the present activity in New Testament lexicography. In size the two lexicons are about equal. Zorell has a slightly smaller page, but makes up in his larger number of pages. His book is somewhat more convenient to use on this account and his use of heavy type for lexical forms makes them stand out more clearly than they do in Preuschen. The chief difference between the books lies in that Preuschen includes along with the New Testament the apostolic Fathers and the early gospel fragments, while Zorell omits these but makes good use of the lexical material furnished by the Greek papyri. These it will be remembered Preuschen did not employ. Zorell makes less reference to special lexical treatises and articles on individual words than Preuschen did, and it may of course be questioned how far this bibliographical task belongs to the lexicographer. It is good to find Catholic scholars skilfully at work upon the Greek Testament as well as upon their long-preferred Vulgate. Zorell takes account of the texts of Tischendorf, Westcott-Hort, Hetzenauer, and Brandscheid. Such readings of the Textus Receptus as have met with some support from modern editors are likewise covered. A compact introduction deals with Zorell's principles of orthography, in which he occupies a position more moderate than Dr. Hort took in his introduction, but in some details (Ἱερουσαλήμ e.g.) more advanced than Preuschen. The lexicon, accurately printed, seems to be complete, though an initial is lost from the head of pp. 324, 328, and in some matters Catholic interpretations naturally appear ("super hoc saxo," qui est petrus, p. 452), but scholars of all schools will find value in Zorell's compact and learned dictionary. The articles are of course in Latin.

LELONG, AUGUSTE. *Le Pasteur d'Hermas.* Texte Grec. Traduction française, Introduction et Index. (*Textes et Documents:* Les pères apostoliques, IV) Paris: Picard, 1912. cxii+347 pages. Fr. 5.

The fourth part of the *Textes et Documents* edition of the apostolic Fathers follows the general plan of the other volumes of that convenient series. LeLong ascribes the Shepherd to Hermas and places its composition under Pius (140–54). He recognizes that it has probably sustained some expansion at the hands of its author, but thinks this need not have extended over more than ten years. LeLong's statement of the Christology of Hermas is a very temperate one. He does not undertake to elicit the later Christology from the crude, confused ideas of this Roman freedman. He treats the polity of Hermas in a similarly moderate tone. The text printed is that of Funk (1901) supplemented by the use of the interesting Hamburg fragment

(1909) of Sim. 4:6—5:1:5, which LeLong prints in full and discusses at length. With the recent facsimile of Codex Sinaiticus, with its parts of Hermas, and Lake's excellent edition of the Athos leaves of Hermas, with facsimiles, LeLong shows no acquaintance. His knowledge of Grenfell and Hunt's publications of Hermas fragments seems indirect, for he does not indicate where or when their publications of some of them, e.g., Oxyrhynchus Papyri 5 and 404, appeared, and he gives no dates for these nor for the Amherst pieces. Oxyrhynchus P. 404 really begins nearly a verse earlier than LeLong states, and the sixth Amherst fragment continues part of a verse farther than he has noted. Little is given by way of variant readings, and the system of manuscript designations chosen leads to some confusion. It is difficult to understand why LeLong has not included in his text the materials, most of which he gives in his introduction, which Amherst P. 190 and Oxyrhynchus P. 404 give for the restoration of the Greek text of Sim. 9:30:3, 4 and 10:3:2–5. In this he falls behind the latest form of the Gebhardt-Harnack-Zahn edition (1906). The bracketing of certain words in Sim. 9:30:1,2 is, since the discovery of Amherst P. 190, superfluous. In short LeLong has followed Funk's 1901 edition altogether too closely. The Greek is on the whole carefully printed, though παντόχρατορ (p. 330) is wrong.

LEWIS, REV. GEORGE. *The Philocalia of Origen.* Translated into English. Edinburgh: T. & T. Clark, 1911. xvi+242 pages.

"The days are past," wrote Richard Crawley in the introduction to his translation of Thucydides' *Peloponnesian War* in 1876, "in which the translation of a Greek author could attain to the proportions of a national event." Nevertheless translations, especially of material pertaining to the origin and growth of the Christian and Jewish religions, seem again to be coming into favor. But to be really useful they should be first-class translations of the most important and interesting material.

Rev. George Lewis' translation of Origen's *Philocalia* is not bad, as translations go. But neither is it of such brilliance as to stand out from the common run. There seems to be no very good reason why the translation of the same Greek should differ so widely, e.g., on pp. 28 and 51. The translation of such biblical quotations as were recognized is not made afresh from Origen's Greek, but follows the King James Version of the Massora in Eccles. 5:1, pp. 27 f., for example. The list of biblical references is not full, John 1:1 being omitted on p. 27 and Jer. 44:22 (LXX 51:22) on p. 51. The Klostermann text of the Jeremiah Homilies, if known to the translator, has not been used by him.

As for the subject-matter, the *Philocalia* of Origen are important enough in themselves, but they will hardly make highly fascinating reading for many modern laymen. And the scholar who has occasion to use them may be trusted to read the Greek.

WAYLEN, HECTOR. *Mountain Pathways.* A Study in the Ethics of the Sermon on the Mount, with a New Translation and Critical Notes. Introductory Letter by F. C. Burkitt. 2d ed., revised and enlarged. London: Kegan Paul, Trench, Trübner & Co., 1912. 128 pages. 3*s.* 6*d.* net.

It is very evident that the author is a Quaker. He is close to the mind of Jesus; his whole attitude, revealed in the simple, clear, and almost intuitive interpretations, shows that in an unusual manner he has entered into the spirit of Jesus. The work is original and unconventional, and is characterized throughout by rare spiritual insight.

The translation is based largely on Syriac readings. It is extremely literal. The excessive transliteration of Greek words and phrases into English letters cannot be of any help to the reader who is unfamiliar with Greek, while it is annoying to one who knows Greek. To call Jesus "Ieshua" and to write "Ierushalem" is of doubtful advantage.

BOYSSON, A. DE. *La loi et la foi.* Étude sur Saint Paul et les Judaïsants. Paris: Bloud & Cie., 1912. viii+339 pages.

"Nihil obstat." The book will doubtless serve well its purpose of instructing Roman Catholic priests and seminary students. But the conclusions are too easy, the sources are not handled in a sufficiently critical manner, and the intention to remain in harmony with authorities is too obvious, to give it independent value. For example, Paul could not have written the Epistle to the Hebrews, our author thinks, and yet in a real sense he is responsible for it. Jesus and Paul agree in their teaching substantially on every point.

The work is divided into two parts, the first giving the history of the Pauline controversies and the second setting forth his doctrine.

DOCTRINAL

GRAY, ARTHUR. *An Introduction to the Study of Christian Apologetics.* With a concluding chapter by W. Lloyd Bevan. Sewanee, Tenn.: The University Press, 1912. 7+237 pages. $1.50.

The author of this book rightly begins by a vindication of the right to believe, and passes to a consideration of rival beliefs with a view to showing their insufficiency. But the course of the argument is encumbered for the serious student by such curious distinctions as that between pragmatism and Christian pragmatism, the latter apparently beginning with all the presuppositions which are later to appear as evidence while the former "commences with nothing" and, of course, does not arrive at the goal which the author has in mind. As a literary defense of idealism, the book is edifying, but the scientific issues are not so carefully defined as one might wish.

BALLARD, FRANK. *Does Faith Need Reasons?* London: Charles H. Kelly, 1912. 7+164 pages. 1*s.* net.

Dr. Ballard is one of the most indefatigable advocates of a Christianity which is not afraid of grappling with all the questions which modern men are asking. This volume is a stirring appeal to the leaders in the churches to recognize the fact that the intellectual defense of Christianity is a supreme necessity when all realms of science and social endeavor are commending themselves by sober reasons. A merely emotional Christianity is doomed. The fearless spirit and the practical suggestions of this little volume deserve favorable attention.

HORTON, ROBERT F. *How the Cross Saves.* New York: Revell. 93 pages. $0.50.

Four chapters have been added to this little book by the popular English preacher, Dr. Horton, issued in 1905. The book now reviewed bears no date. The original consisted of addresses delivered to students who were supposed to be in danger of surrendering the Christian doctrine of the atonement. The style is hortatory. The

author is aware of "an extraordinary distaste in our time for the idea that Christ bore our sins." He regards the modern attitude as lax and easy-going. There is nothing to indicate that the author enters sympathetically into the social spirit of our day.

PRACTICAL THEOLOGY

REU, JOHANN MICHAEL. *Quellen zur Geschichte des kirchlichen Unterrichts in der evangelischen Kirche Deutschlands zwischen 1530 und 1600.* Erster Teil: "Quellen zur Geschichte des Katechismusunterrichts." Zweiter Band: "Mitteldeutsche Katechismen." Erste Abteilung: "Historisch-biographische Einleitung." Gütersloh: Bertelsmann, 1911. 496 pages. M. 20.

Professor Reu is putting forth a series of excellent and valuable source-books for the study of the Reformation catechisms. The subject is of interest alike to the student of the history of theology and of religious education. In the July issue of the *Journal of Theology* we noted the appearance of the volume (Zweite Abteilung) containing the text of the Middle German catechisms. This is the companion volume, discussing the same catechisms from the historical and biographical point of view. The work maintains the same standard of thoroughness and high scholarship.

WARD, HARRY F. (Editor). *Social Creed of the Churches.* New York: Eaton & Mains, 1912. 185 pages. $0.50.

This book is a series of articles elaborating the social creed of the churches as adopted by the Federal Council of the Churches of Christ in America. It treats of social justice, child and female labor, the sweating system, a shorter working day, one day's rest in seven, unemployment, a living wage, protection, arbitration, the prevention of poverty, and distributive justice. The book is one of great value for ministers and for all who are interested in the social gospel.

AGNEW, JOSEPH. *Life's Christ Places.* Edinburgh: Clark, 1911. vii+206 pages. $1.25.

The author sketches the life of Christ in a non-critical and homiletic way. The material was originally prepared for a Bible class.

DU BOSE, W. P. *Turning Points in My Life.* London: Longmans, Green & Co., 1912. 143 pages. $1.10.

This book is made up of biographical material together with comments philosophical and theological. The author makes a search for the principles upon which church unity may be re-established and argues for "the fearless principle of freedom."

HOBART, A. S. *Seed Thoughts for Right Living.* Philadelphia: The Griffith & Rowland Press, 1912. 303 pages. $0.50.

This is a practical book for teachers of Christian ethics and for ministers in particular. It treats of "general principles of right living," indicates the relation of Christianity to these principles and the helps to right living, together with special application to various callings, trades, and duties.

HOBEN, ALLAN. *The Minister and the Boy.* Chicago: The University of Chicago Press, 1912. 171 pages. $1.10.

This is a book of great practical value, written in a most readable style and treating a subject of prime importance.

MISCELLANEOUS

LOGOS: *Internationale Zeitschrift für Philosophie der Kultur.* Unter Mitwirkung von Rudolf Eucken, Otto von Gierke, Edmund Husserl, Friedrich Meinecke, Heinrich Rickert, Georg Simmel, Ernst Troeltsch, Max Weber, Wilhelm Windelband, Heinrich Wölfflin herausgegeben von Richard Kroner und Georg Mehlis. Tübingen: Mohr, 1912. M. 9 per annum.

This remarkably interesting and suggestive periodical was established in 1910 and has since appeared regularly three times a year. As its title indicates, it is devoted to the more profound aspects of higher culture, but it commits itself to no specified school of thought. Among the significant articles in recent numbers is one by Troeltsch on *Die Zukunftsmöglichkeiten des Christentums*, in which he indicates clearly certain radical conflicts between modern culture and traditional Christian doctrines. He believes, however, that such adjustments of Christian thinking are possible as to retain the dominance of Christian ideals. Simmel, under the title, *Der Begriff und die Tragödie der Kultur*, shows how the very perfection of culture is apt to lead away from the more primary human instincts, so that any type of culture tends to become over-refined. Rickert on *Lebenswerte und Kulturwerte*, Kühnemann on Herder, Kant, and Goethe, Meinong on the critical psychological aspects of value-judgments, and other leading scholars on various problems of modern culture make the publication a valuable promoter of critical investigation into the higher life of our day.

STRONG, AUGUSTUS HOPKINS. *Miscellanies.* Vol. I. Chiefly Historical. Vol. II. Chiefly Theological. Philadelphia: The Griffith & Rowland Press, 1912. Vol. I, xi+493 pages; Vol. II, viii+503 pages. $1.00 net per vol.

President Strong has gathered together in these two volumes sermons and addresses on various subjects delivered on various occasions. They thus serve to give interesting and valuable glimpses of the many-sided interests and activities of a man whose personal life was much richer than might be suspected by one who knew only his technical theological writings. Those who have known Dr. Strong are fortunate to have these two volumes which embody a distinctly personal touch.

Periodical Articles on Religion 1890–1899. Compiled and edited by Ernest Cushing Richardson with the co-operation of Charles S. Thayer, William C. Hawks, Paul Martin, and various members of the faculty of Hartford Theological Seminary, and some help from A. D. Savage, Solon Librescot, and many others. Author Index. New York: Scribner, 1911. 876 pages.

This volume indexes by authors the materials included in the editors' subject index and so is a useful supplement to that earlier work.